A U M

There is a middle path, Brothers, that shuns the two extremes; a path found out by him who has come as others came before; a path that opens the eyes and gives understanding; a path that brings restfulness of mind, supreme wisdom, full enlightenment, Nirvana. —BUDDHIST DHARMA CHAKRA PRAVARTTANA SUTRA.

THEOSOPHY

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SIGNS OF THE CYCLE

DEATH, no less than Life here in the earthly body, has its Occult significance and therefore its transcendental evaluation for all who strive to see beyond the horizon which hems in the personal consciousness of the human being. Theosophists of all men should be most keen in their observation and study of the indices of extra-corporeal existence, which alone can ever unite the past with the present, and both with the future; which alone can span with the light of understanding the presently impassable gulf between the living and the dead, between the activities of our minds and the minds of those who are no longer in contact with us through the familiar channel of the physical senses.

Such communication must, nevertheless, continually go on, even among the most ordinary men, if indeed there are other worlds of life and being which interpenetrate our own and are interpenetrated by it. No one but has dreams some elements of which, however intermingled with memory and imagination, cannot be explained on any other hypothesis. No one but has "flashes of thought" which cannot be traced to any human ideation or action. No one but is familiar with those abnormalities we call genius, ecstasy, delirium, intoxication, and insanity—in all of which, even the most bizarre, there are phenomena of consciousness, perceptions and apperceptions which no school of philosophy, religion, or psychology has ever been able to explain to its own satisfaction, let alone to that of the disinterested inquirer. Merely to admit the facts, merely to speculate upon them and spin endless theories to account for them, is no more fruitful of scientific results than to admit and ignore them. Either *knowledge* upon these great sub-

descent to atavism

jects is actually possessed by some men, and possible to any man upon the same conditions, or the endeavor to understand causes and effects is as vain a pursuit as that of the will-o'-the-wisp or of the pot-of-gold at the rainbow's end. The whole intellectual evolution of the race, and of every human being in the short span from birth to maturity, affirm unbrokenly that knowledge has no *cul-de-sacs,* that effort in any given direction infallibly produces results commensurate with the means employed. How else explain a Buddha, a Christ, a Joan of Arc, or the existence of any *human* being in the world of merely inanimate and animate matter? How else explain philosophy itself, religion itself, science itself, or any motion or any change whether in the line of progression or the descent to atavism? Unless there are Laws of health in every department of great Nature, how explain either her order or her disorder, either health or sickness, either birth or death? What are degeneracy and atavism but the slow-moving and inexorable resultant under Nature's moral order produced by those whose Intelligence is at war with the Law of Life? What is reincarnation but Nature's decree of "try, try again" to all whose Intelligence is such that they will to learn in no other way than through endless series of failures?

Applying these considerations to the phenomena presented by the course of the Theosophical Movement in the last half century, what student can fail to discern the outcrop in this life of the "mental deposits" brought forward from previous incarnations—the true and false tendencies, the affinities for or against the shifting waves, currents and tides so far manifested in that Movement as personified in the leading characters connected with it, and in the mass of those attracted within its sphere of Being and its orbit of Action or Karma?

Had not H. P. Blavatsky come when she did, and taken the course pursued by her while among us, what Theosophist of the past or of the present would have known or dreamed of the dormant mental deposits actually present in him? What one of all those drawn into the magnetic fold of the spiritual influx of divine life brought by her from the Occult world into our plane of apperception and activity—what one upon his reawakening by her to a dream of his own past and his own future, could predicate then or predicate now either that past or that future, as presently enacted or to be enacted by him? Yet all this must have been within the field of vision of H. P. B. or of the Masters of Wisdom whose

mouth-piece she was. To say or think otherwise is to deny the validity of her Mission and her Message.

The degree of apprehension roused in or acquired by any of her students and followers can easily be infallibly because accurately determined by his reaction to this awakening and by his subsequent allegiance to this first impression. Practically all have placed on record their first impressions, and all have made their "ineffaceable mark" upon "time and the diverse eras" by their ensuing course and conduct. "The trail of the serpent is over them all." Not one of them dare face his own record as engraved by himself on earthly tablets, let alone upon those of the Occult "Hall of Learning." Failure is writ large in their own autobiographies. Well, they may all be our Teachers, however poor their record as Learners. Another life will come and other awakenings, other "aids and suggestions" from the Messengers of the future. But does anyone think H. P. B. could not read, merely because *he* cannot read, these mental deposits which form the inner sheaths of the Soul?

Did any succeed in full enough measure to gain and maintain the unbroken Link of contact with the Occult side of the Movement which she surely had? Some did—perhaps more than will ever be known in our day and generation. One did, of whom all might learn and by whom all might profit: William Q. Judge. What is the evidence? Ample, for those who can read in any degree with the "Eye of Wisdom." We have H. P. B.'s word for that, her *carte blanche* for Judge while she was in the land of the living. We have Judge's *life* for that, both while she was living and after her departure. It is of this latter phase that Theosophists would do well to think, and far more seriously than many of them have hitherto done.

The death of H. P. B. made literally all the difference in this world to most of those who survived her. *The death of H. P. B. made no difference whatever to William Q. Judge.* Have Theosophists weighed the Occult significance of this all-illuminating fact? He survived her by nearly five years. Within those five years every other Theosophist of prominence with not a solitary exception acted as if H. P. B. dead no more existed; as if she were gone from them—as indeed, alas, she was. Even as she had "held this whole Movement in being" during her life-time, so Judge held it after her departure. Whatever the degree of enthusiasm others may have derived from their awakening by her, whatever degree of understanding they may have thought to be their own, the tell-

tale torch of their wandering from the straight and narrow Path of teaching and of practice enjoined by her is the true Witness and Evidence that one and all their view of H. P. B. and of her Theosophy was personal. They lived and moved in a borrowed light, and when that light was withdrawn from human, personal perception their course could but be tangential, schismatic, separative, farther and farther removed from that "Light which never was on sea or land." With Judge, that Light grew ever brighter, clearer, nearer, for the very reason that it was no longer obscured by the merely human lamp through which it had gleamed. His work during the five years after H. P. B.'s death was full to overflowing with the fruits of her inspiration, her example, her philosophy. He enriched the Movement as she had enriched him. What other just conclusion can be drawn than that in his case communication with the Occult work and workers in the Movement, having been established as she certified it was established during her life-time, was neither broken nor interrupted after her death.

When Judge, in his turn, was released from the physical tie with the Movement, the same phenomena were repeated. Those who had loved and trusted and followed him personally, were bereft by his death of that contact on which they had hitherto relied, without having made provision for the inevitabilities of the future when his bodily instrument must needs be relinquished. They were sheep without a shepherd, and so made haste, according to their own understanding, to find a "Successor" who would be to them all that he had been while living, now that he was dead. Yes, he was dead —to them. One there was to whom Judge never died. "Death never touched him at all." To Robert Crosbie, Judge and H. P. B. continued after their death to be the same living, energizing, beneficent, Intelligent Forces they had been while in the body. What other solution is possible of the secret of Mr. Crosbie's undeviating devotion to the Path they showed, the Masters who are behind?

Surely there should be food in all this for every thoughtful, every well-intentioned even if uninformed or misinformed Theosophical student of to-day. There is no other explanation for the later irrational course of so many who, while the Teachers lived among them, followed faithfully in the footsteps of the Predecessors. There should be the fullest and truest measure of Brotherhood toward those who fell into traps and pitfalls whether of their ignorance or of their susceptibility to suggestion from alien sources, visible or invisible. But Brotherhood cannot be wisely shown through any alliance of the true with the false, by any ignoring of

the lessons of past mistakes any more than by ignoring past right conduct; it is the Truth about both which alone can set the Movement free and make of it what it was intended to be when it was left by the physical death of the Teachers in the "charge and succession" of "all true Theosophists, in every country, and of every race." Neither H. P. B. nor Judge left any successor in any other sense than this holy one. Let every true Theosophist set *himself* to be a successor to the labor and love of H. P. B. and W. Q. J., as Robert Crosbie set himself to be, and none need doubt that before death comes as "the last full measure of devotion" to a life so lived, every such Theosophist shall find within himself the sure Witness of the holy Presence.

"Good" and "Bad" Karma

Question: Can not very good Karma quickly overcome the effects of evil?

Answer: No, it cannot; the effects of each must run its course, although two classes of Karma, equally strong, if of opposite nature, would neutralize for the time being and permit the operation of a weaker class of Karma. But if we are talking of the effects felt through a body, we may know that they are only a small portion of Karma. No matter what the Karma, however bad or detrimental, however good, if the attitude of the one going through it is right, it comes as an opportunity. The only way we can lessen the effects of bad Karma, is to take the right attitude towards it. When good times come we can sow good causes; when bad times come, we still can try to sow good causes, using the opportunity to gain strength, courage, and understanding of life. We seem to be always trying to avoid evil Karma, and get good Karma for ourselves, whereas what we should do is to make use of everything as it comes. In this way, we pay our debts, to a debtor we cannot avoid—ourselves. We do not put effort into trying to avoid anything, but go right to work on what is before us. Then the soul begins to act, the will begins to act, and the power of the will is increased. There is no will operating with a shifting, veering personality, afraid of this, and of that, fearful that it will not be able to stand this or that. Only the feeling of responsibility will lift us out of those personal considerations.—*R. C.*

TEACHER, LEARNERS, LEADERS, FOLLOWERS

THE manifest inequalities of elevation on the rungs in the ladder of life are patent to all; a popular saying is: "See two men, see a leader and a follower."

What is not evident to the eye of matter is that these inequalities exist but on the planes of manifestation; not in Real Being. Nor do they there exist spacially or qualitatively; they exist but temporarily; for the name of action is Evolution. Excepting spiritual failures and consequent degradations and disintegrations of soul, he who is low may come to whatever high place his imagination can encompass; and from that point see still further infinitudes to be gained. Nor is the consciousness and the power, the consciousness and the knowledge of Master and Disciple separate; they are separate in seeming, now for the time being, that Life may understand itself through contrast.

That during the cycles of matter one may serve another with his superior wisdom is implicit in things; else the Theosophical Movement itself were meaningless. Of what then does true service consist? If all Life is one, having but one object to gain—self-knowledge; and if self-knowledge is ever incomplete lacking the full stature of any being, does it not follow that the fulfillment of the teacher depends upon the pupil rising to his own estate?

From the study of letters written by Mahatmas, as well as from the implicit and explicit tone of the whole doctrine, it is evident every teacher labors to the end that his pupil may pass out of and beyond his hands, to play his own essential and unique role in the great drama of Evolution. Condescension on the one hand, and worship on the other, are thus obeisances to the false principle of innate superiorities. Yet almost everywhere are they found tainting the interchange between those who give knowlege and those who take.

The taste of reverence is sweet to the strong; the desire for a power outside of Self upon which to rely, is strong in the weak. The one is found in the grateful wonderment of the would-be pupil; the other in the seeming power of the would-be master. It leads in the master to a higher esteem of the pupil who best bends to him the pregnant hinges of the knee, and subtly arouses in him the secret wish that this one so pleasing may remain indefinitely under tutelage, even as the unwise mother sorrows in jealousy of

the growing knowledge that takes the child away from her knee.

In the pupil it generates preference and dependence; it kills the will, and leads to the delusion that the wisdom of another can suffice for one's own needs—the very basis and genesis of the lethal "personal god" idea. The pupil is taught, not in order that he may achieve, but that the master may bask in the sunshine of his adulation; the master, exhausting his own knowledge, invents strange new doctrine with which to feed the waning fires of worshipful wonderment.

The pupil believes, not according to what he sees, but according to what the master teaches, and thus doing atrophies his own mental powers, slays his will, blunts his discrimination; until all too often, following pretense and not principle, he insensibly circles about until he travels South where he still thinks himself pointed North. The compass needle he follows has little by little reversed its polarity, and the navigation he knows has not taught him to check the needle of personal dictum by the stars of timeless principle. Right doctrine taken through reverence of another, not because self-seen, is itself counterfeit faith, as worthless under test as false teaching.

Now in the ultimate analysis, there is but one duty in the Universe; the teaching of knowledge, purified as far as humanly possible from personal coloring, to those in need of it. The gaining of knowledge is requisite before teaching may be done. In no experience is there value, save whatever content of added knowledge it may bring to the race and to Life below.

Can it not now be seen that listening to wisdom for the pleasure the hearing may bring, and for naught else; that belief upon the mere word of another; that teaching for the glow of personal pleasure therein contained, or to fill the belly and put silk on the back, are things unclean; spiritual embezzlement, spiritual simony, spiritual prostitution?

Do we find ourselves in the teacher's seat? Let us then write our own classification. Does impatience rise in us at disagreement? Do we esteem most those who agree most dutifully? On furlough, do we inwardly deprecate the manner and person of our substitute? Does pleasure rise at the grateful word of appreciation, and a subtle sense of loss come if none greet us gratefully at the close of assembly? In speaking does there rise in us the temptation to hint that we, and none other, possess this or that peculiar piece of knowledge, have undergone this or that authoritative experience? Does our contribution to wisdom by the written word unsigned

seem thankless? Does our name spoken before the multitude sound pleasantly in our ears? Is the word "teacher" spelled in our own minds with a capital? Then we are leaders, and no true teachers.

If we are among those who listen, do we use sundry internal arts to convince ourselves that duty lies at home if one of manner unpleasing to us is to speak? Do we employ devices to learn whether one of congenial speech is to occupy the rostrum this eve? If the jarring accent of unfriendly doctrine fall on our ear, do we assume falsity of doctrine—or search ourselves? Do we listen more attentively to a polished voice? Is it substance or manner, words or meaning, that gains our ear? Do we speak to friends of the wonderful wisdom of so-and-so; or of the truth of a doctrine? Is the spoken word enough for us, or do we "search the scriptures?" By these tests we may know ourselves whether we be learners or followers; evolving or drifting, climbing or sliding.

Leaders and followers are the bane of the Movement in all ages. Leading and Following are the roads to vanity, spiritual delusion, spiritual tyranny, creeds, dogmas, credulity and destruction; subtly worded are the signs that point the unwary along them. But study and application on the part of both Teacher and Pupil are the true and only Key to the Mysteries.

ANTASKARANA

Question: What does it mean by the bridge between the Higher and Lower Manas?

Answer: Any bridge has to be constructed. *Manas* is the power to think and create. "Higher" means thought and creation from a spiritual basis; "Lower" from a personal, physical, and selfish basis. The real basis and cause lies in the "Higher"; it should be the nature of the "Lower" to express the "Higher"; and we, who are now in the self-made bonds of the "Lower" have to begin to act in accordance with the nature of the "Higher." We do this by Thought and effort, acting for and as the One Self in all that we think, do or say; in this way we make the "bridge" that joins the "Lower" to the "Higher." Everyone who studies and applies Theosophy, from the very first begins the building of this bridge; every thought in that direction supplies material for the building, and the time must come—if persistent effort is made—when the "builder" will by means of the bridge have one domain instead of two; will live a conscious life in Spirit, even while occupying temporary bodies of flesh.—*R. C.*

THE GREAT AMERICAN SCAPEGOAT

AT the time of his election to the Presidency, Herbert Hoover enjoyed a great respect from the American people, not as a politician, a statesman, or as a particularly great man, but as a representative of their then prevailing philosophy—which perhaps can best be epitomized as a benevolent, good-natured materialism. He was reputed a successful engineer, agreeable to the American respect for technics; he had renown as an administrator, in line with the American worship of efficiency; and a reputation as an internationalist, which pleased the somewhat nebulous American instinct for "Good will on earth." Last, but perhaps not least, as a rich man, self-made, he represented our typical ideal of success. There is engrained in the American mind the idea that if a man has administrative capacity, he will necessarily exercise it to get money for himself.

During the great business panic a "sea-change," "wondrous," if not strange, has come over the American spirit in this regard. Mr. Hoover has been openly hooted at public appearances—an encomium not accorded even Washington or Lincoln.

Why? Setting aside any Theosophic discussion of the principles upon which Mr. Hoover was elected, it is evident that they were so pleasing to the public that if Mr. Hoover had not been elected upon them someone else would. Mr. Hoover exemplified our ideals of success; he told us the things we wanted to hear, gave us the assurances we desired to believe and promised us the things we wanted. Our beloved ideals having failed us, why visit upon the man the results of our own self-chosen course, particularly when it is evident that any other man in the same position would have incurred the same reaction regardless of character?

Not infrequently we see Karmic irony exemplified in Mr. Judge's *Ocean of Theosophy* by the case of De Lesseps; that of a man of previously unblemished reputation and high esteem, nearing the end of a successful life, suddenly becoming the victim of a set of blasting circumstances for which no apparent cause in his past life can be found. In Mr. Hoover's case Karmic ironies have particularly abounded. The very catch-phrases coined by him and his associates—"the highest standard of living in all history," "the abolishment of poverty from this nation," "no other issue than the maintenance of American prosperity," which contributed largely to his election, rebounded upon him and his party with deadly effect

when the débacle came. Considering the magnitude of the forces in human nature and in the economics of the world, many of which have been visibly gathering for centuries for the precipitation of present conditions, the sheer childishness of blaming any man—or for that matter any party—for any large share of trouble, ought to be apparent. It is true that Mr. Hoover's party, having insisted loudly upon taking all the credit for the sunshine during the prosperous years, is in no position to avoid blame for the prevailing rain. Mr. Hoover, of course, as its spokesman, comes in for his share of that ignominy. But the karma of that particular phase of American politics is so evidently adequate that it would be a poor Theosophist who would seek to add to it.

As President of the United States, Mr. Hoover is the voice of the majority section of mass thought and the priest of the established political and economic religion. In that strait-jacket relation it is only a man of great stature who can rise to any height of personal independence. Even in such cases there were many instances where they, in order to achieve any success at all in their greater objectives, were forced to concede to lesser ones. Wilson himself failed in the end as much from a high-minded but impractical refusal to do so, as from his own innate, autocratic stubbornness and his "Jehovah complex." Not even Lincoln or Washington were free from the necessities of "practical politics." We are not defending those necessities; in fact their existence is one of the reasons why as Theosophists we confine our efforts strictly to lines along which there need be no panderings, evasions, or compromises.

Unfortunately for human justice, however, there is seldom a clear distinction between the policies of an office and the private character of the man who occupies it. In other words, it is American custom to attempt the evacuation of an office whose policies are not congenial, by resurrecting from the past anything, pertinent or not, which can be used against the character of the individual occupying it; and when such material is lacking, to manufacture it. The extent to which this has been done in the case of Mr. Hoover is startlingly similar to other famous instances. Andrew Jackson, for instance, who was termed "a usurper, and adulterer, a gambler, a cockfighter, a brawler, a drunkard and a murderer." Lincoln was "a felon," having "perjury and larceny written all over him." His murder brought from some preachers encomiums upon the wisdom of Providence in eliminating such a person from the office. The fact that Lincoln was no Christian in any orthodox sense may have had more than a little to do with that. In fact a selected anthology

of political opinions of the past would lead to the conclusion that the Presidential chair to date has been exclusively occupied by jailbirds.

As to Herbert Hoover's actual character, thousands of persons bear witness who have worked for or with him in many relations of life and in many lands. They themselves are accessible and their experiences available to any who care to undertake investigation. Hoover's University scholarship and the standing of his Alma Mater at the time and since, are a matter of record. The various degrees and prizes he has received for his metallurgical science—some of which accrued before he reached any public eminence—are of record. The universal story of his employees is that of benevolence, justice, and generosity, and that of his business associates of a strict honesty which at times has resulted in great personal losses not ordinarily expected to be assumed by business men under similar circumstances. If it is a matter of record that Mr. Hoover has made large sums of money, it is equally a matter of record that a very large part of it has gone for various benevolences, his present fortune being a million or less. In other words, it is certain that he is a man notably above the average in most of the more admirable human qualities. Until his entry into public life no criticism of him had been raised on that score. As said, all these facts are as available to anyone interested as they are to us. In spite of it, Mr. Hoover has been represented, by professional slanderers taking advantage of his inability to reply from the Presidential chair, as an ignoramus; as a common swindler of the most ignoble type; an ex-slave-dealer, and even as an accessory before the fact of actual murder. Is not this a study in infamy?

There is probably no human being quite so despicably low—not excepting the professional panderer—as the man who builds up the fires of hatred, vindictiveness and contempt against another human being for simple profit, using as his fuel deliberate and conscious lies, suppressed truths, half-truths, and distorted truths. If Theosophists, having before them a half-century of attacks against H. P. Blavatsky, and against William Q. Judge, for comparison with actual and known facts, are still unable to see the earmarks of this particular type of infamy, as some are, what is to be expected of the great unthinking masses, suffering bitterly from their own stupidity, and turning all about the compass to fix the blame upon something, anything, rather than their own follies? Some of the authors and publications responsible for various earlier allegations were so disreputable that even the *Nation* and *New Republic,*

radical and anti-Hoover, but decent, questioned their bona-fides.

A somewhat more serious attempt—in appearance—is the book, *The Strange Career of Mr. Hoover Under Two Flags,* by John Hammill, published by William Faro, New York. It is worthy to be placed next to the two Reports of the British S. P. R. on H. P. B. and V. V. Solovyoff's *A Modern Priestess of Isis,* and the more recent *Mysterious Madame,* by Bechhofer-Roberts. The combination would form a complete symposium upon the rather intricate art of libel; an art which needs study by Theosophists because of the fact that from the beginning it has been the only effective weapon against them.

Circulating the Hammill material is a large mass of propaganda set forth principally in the *Freeman,* edited by Haldeman-Julius, a professional atheist, who for many years has been exploiting the philosophies of materialism, sensuality, and social hatred. Much has been made by these worthies and those deluded by them of the lack of an answer, legal or otherwise, from Hoover; an answer impossible under the circumstances of Mr. Hoover's position. The libels, however, have now reached such circulation that Arthur Train published in *Collier's* for February 20, 1932—itself a generally anti-Hoover publication—a comprehensive and conclusive refutation of all the serious allegations which are supported by any appearance of evidence. It is impossible to devote here the space which Mr. Train uses; even as it was impossible for him to employ the amount of space at the disposal of Hammill and Haldemann-Julius. The man who makes a profitable business of calumny has a tremendous advantage over the one who undertakes to refute them.

The evidence is conclusive that Hammill and one O'Brien of doubtful antecedents entered into a conspiracy to defame Mr. Hoover for the purpose of "making barrels of money," as exposed by a letter from Hammill to O'Brien. The apparent case is created out of whole-hearted lies, half-truths, and truths lifted out of circumstance and context—well-worn tactics painfully known to every student of Theosophic history. A most damning apparent piece of evidence is manufactured by placing in juxtaposition portions of a court record which are separated by pages of other matter in the original, and making the invidious connection by innuendo. The most infernal aspect of the matter is that the very deeds done by Mr. Hoover in which he incurred hardships and sacrifies in behalf of high standards of honesty—as in the Chang Yen Mao case and in the Rowe scandal—are made to bear the most damaging appear-

ance—exactly as was often the case with Madame Blavatsky. Not content with this, Mr. Hoover is represented—by facsimiles of his published statements—as upholding and glorifying iniquitous financial practices, whereas even a study of the facsimiles themselves shows that he was in fact sarcastically condemning those practices! Samuel Roth, alias William Faro, Inc., publisher of Hammill's book, is himself a publisher of obscene literature with two prison terms to his credit.

What, then, is the real issue—what is the bearing of this discussion on Theosophic principles? Never at any time is it Theosophic to allow obscuration of issues; to originate, propagate, or believe unproven, irrelevant, or useless detrimental allegations against anyone, be it the Pope or the devil himself. That Theosophists, moved by opposition to the materialism and iniquity of the social order of which Mr. Hoover is *pro tem* head—a materialsm and iniquity which certainly divides on no party lines—have lent a willing ear to unfounded and manufactured calumny against the man himself, indicates that Theosophists of all men need to know how to think clearly and distinguish between issues. The curious power of the human mind to create mayas of seemingly impregnable front which when analyzed crumble to dust and ashes, is an important study to Theosophists who have the Movement at heart. Set off against the tide of spiritual perception now rising from the ashes of Victorian materialism, is the hopeless ebb of incurables, those who have fallen final victims to "the mighty magic of prakriti." Begin by accepting and believing slander because of personal, political, or emotional predilections against persons seemingly of no direct Karmic relation to the "end in view," and we shall end by believing slander against "grandsires, uncles, cousins, tutors, sons, and brothers, near relations, or bosom friends."

PRESENT EFFORT

HOW full it is of possibilities for everyone, this present moment, and in how meager a degree do most of us realize those possibilities! How large a part of our attention is given to memory and anticipation; how small a portion to the task in hand! We are rooted in the past as vegetation is in loam, but the tree whose nature is to tower high must rise above the soil from which it sprang.

As political boundaries are not seen as such in the wide sweep of countryside viewed by the climber from his peak between two states or countries, so to the gaze of Those who can command the far-spread vision from the mountain-top of human evolution, the Past, the Present, and the Future, merge in the Eternal Now.

But for the valley-dwellers these boundaries, however shifting and illusionary, have an importance and significance. The man who dwells a stranger in one land whither his Karmic ties or his free steps have led him, with heart and mind absorbed in yearning for another country, risks to neglect his duties to both that country and the land of his adoption. So is the man who, living in the present, is full of yearning for the things that were, of longing for the things to come. The Past is our native country. We owe it gratitude and the reverence due the teacher of our youth, but we have left it for the Present, with which we have cast our lot. Divided allegiance is of little use to either object or to him who feels it.

We look longingly or with apprehension to the future. Many a man fixes his gaze upon the next outstanding event, pleasurable or dreaded, and marks time in the interval between, letting moment after moment, day after day, slip profitlessly past, as one might let gold coins slip unspent, unsaved, through relaxed fingers.

In the future, we promise ourselves, we will accomplish great things; in the future we will conquer our lower nature; one day we will enter the Path. *The future will never come.* Always what we do must be done in the present. Progress must be made, now or later, by present active effort.

What, think we, will be different then, to make the effort easier? We must achieve while in a body, a complete seven-fold Being. We can never come any closer to the Center—we are there now, as are all things and beings, so close to the heart of the world that

the Self of all thrills at this moment through every atom of our being. Alone its realization waits on us.

Would we find in some distant clime, some far-off day, the Masters, learning of whom has stirred our hearts to longing to reach Them? Lo, They are close at hand whenever we are fixed in resolve and fired with zeal to serve Their Cause, that of Humanity. The Teacher waits in patience till we finish play and come with earnestness to seek instruction. Sad to say, too often hours of frolic stretch to days and years, and lives are wasted over childish toys. A minor sweep of the unerring law of cyclic impression and return makes every moment tend to imitate that which preceded it, condemning us, unless we make a stand, to dreary rounds of thought and act fast bound up with the past.

It is the present stand we need to take at every moment. Is it our aim to hold throughout the day the thought of our true nature and our goal? When that thought slips our grasp, and action from the personal standpoint supervenes, it is the part of folly to acquiesce in failure for that day and resolve on the morrow to attain. What difference whether the failure that we mourn was but one hour ago or many years? 'Tis past. This moment is our own, and all the ones to come, and our concern is with this moment here.

Suppose the charioteer whose reins fell from his grasp should wring his hands and wail: "Ah, woe is me! I dropped the reins, the horses plunge ahead unguided, the chariot rocks. The next race, if I live, I shall hold fast the reins throughout the course." Should we not cry to such an one: "Thou fool! Seize now the hanging reins and check thy steeds! Finish the course with honor though the start has not been to thy credit, that the power so gained may stand thee in good stead in thy next race."

From the Tao Teh King

The great Tao (Way) is very plain, but people prefer the bypaths. When the palace is very splendid, the fields are likely to be very weedy, and the granaries empty. To wear ornaments and gay colors, to carry sharp swords, to be excessive in eating and drinking, and to have wealth and treasure in abundance is to know the pride of robbers. This is contrary to Tao.

WERE WE ANIMALS?

THE *Secret Doctrine* repeats in quotes in many ways and places that "the stone becomes a plant, the plant an animal, the animal a man, and man—a God"—a Kabalistic aphorism. Likewise, it is as emphatically stated that *Man* "never was and never could be an animal."

Slight wonder that this forms one of the most stubborn reefs in the flow of Theosophic thought! It would have been no surprise had schisms arisen therefrom; they have from less! But when analyzed, the perplexity is seen, like so many others, to be much a matter of definitions. If by "we" we mean the thinking animal, the consciousness whose horizon contains nothing but the daily mental and physical desires and satisfactions—then were "we" not only animals, but are such right now! In other words such a "we" is a being under evolution, constantly changing, in different states of consciousness according to its internal and external environment. The life of which it is composed certainly had a different color, sensibility, and constitution in those days when it flowed through the channels of an animal form or a vegetable form; and that constitution was correlated with the form. Thus in every sense it *was* animal, vegetable, mineral.

As substance it has been through all those stages.

As consciousness—the matter is otherwise. The "I-ness" of the human-animal form is a reflection, an illusion, a secondary light which goes out the instant its primary is removed. "I-am-ness" therefore has to be traced to its root in that Primary, and the Primary considered in relation to evolution of form, before the puzzle can be solved.

What, then, is that relation?

First of all, the Primary—the only real Ego and source of egoity in man—is Atma-Buddhi, called the Monad. *It is not subject to change or evolution.* Therefore it cannot in truth be said to be either mineral, vegetable, animal, *or* human. It is actually—Divine. And being divine and unchangeable, cannot be affected or altered in any way by its presence in or connection with any form whatsoever. To say that It was ever "animal," etc., in the sense of a conscious, reciprocal, and active connection with that specific form, is a basic misconception, even though—as is the case—its presence in space was the unseen, unconscious, inactive stimulus for the evolution of form. But it never saw through, acted through, felt through any of those forms. In fact it neither saw, acted, or

felt in the material world at all until the missing link between Monad and matter was supplied by the Manasaputric descent; at that time the animal sentient intelligence, then animating that high animal species called the "mindless men," became the vehicle of Monadic consciousness and in course of time developed the "false I" power which is the earthy egoity above referred to.

Then what of the Manasaputric power—the basis and essence of reason in its highest aspect? The Manasaputra were "returning Nirvanees from long-past preceding Manvantaras."[1] Their foremost characteristic as presented in Theosophy is reasoning intelligence; and since in entering man and fusing with the Divine Monad above and the animal consciousness below, they made him a spiritual-material-rational being instead of the spiritual-material one which he had been previously, most Theosophists probably regard them as a species of naked minds without other principles. Not so. They had Atma—which is inseparable from Space. They had Buddhi, highly developed; or rather, highly accessible. They had Kama—latent. In the Incarnation, their Atma remained unaltered; it had never been different from the Atma ensouling the various constituents of the forms which they now entered. Their Buddhi melted indistinguishably into that of the Monads of those forms, and into the still latent Buddhi residing in the animal substance of the forms—a triple fusion resulting in a stronger spiritual consciousness: "The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified."[2] Their Manas fused with the latent Manas in those other Principles, stimulating it and lending to it self-consciousness. Their highly purified Kama fused with the animal Kama, giving rise to the inextricable mixture of base and spiritual desires which is the leading mark of humanity.

Then what of the highly evolved mental powers which was the mark of the Manasaputra? A Monad exists of itself—changeless. But a Mind—*that* is a set of powers; and since Theosophy "admits no privileges or special gifts in man"[3] that set of powers must have been developed by evolution; and since evolution is continuous, must have arisen through an animal stage in another Manvantara if not in this?

Well—let us look at a more circumscribed cycle; that of the individual reincarnation. At death the "false I" powers dissipate, leaving only Monadic self-consciousness working through the selected and surviving set of vehicles, which consists of pure

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[1]*Secret Doctrine*, II, 94. [2]*Ibid*, II, 167. [3]*Ibid*, I, 17.

Buddhi-Manas *plus* a slight accretion from the otherwise dissipated animal intelligence. What is that accretion? It is the portion of life hitherto functioning in an animal manner and which has now reached the Buddhi-Manasic plane *permanently* because *absorbed by* Atma-Buddhi-Manas into Its own Substance. Thus the Buddhi-Manas grows by successive accretions from the lower worlds; in course of time all the life through which it functions will be absorbed into itself; it will assimilate—given time—all the containment of that space in which itself shall exist. Exactly the same obtains on the greater arc of Manvantaric evolution.

"Ah, then," says the proponent of "animal descent" in its metaphysical aspect; "everything in us *has* been in the animal stage!"

Not so. Let us, for the sake of argument, concede the false conception of a "beginning." Then the very first animal substance to reach the spiritual realm had to do so by assimilation to something higher; water cannot rise above its source. What was that "something higher?" Since we are speaking of the "first," it could never have been animal; if so, there could not be anything but animal consciousness. Manhood—man-consciousness—is therefore not something which has *arisen;* it is Manasic fire eternally burning on the supernal heights; its fuel here is the mass of animal matter ever dragged to those heights by pain and effort, there to be converted into fiery essence. The consciousness of Man is thus a *state;* not any particular substance converted from one form into another, one state into another. One state cannot become another state.

Then what is the primeval spiritual power into which animal life is constantly assimilated and converted?

That is the mystery which must be solved by every man for himself; and when solved, each will find himself face to face with ***the spiritual star which gave him birth. It is the secret of the highest initiation.***

Through the "Gates of Gold" pp. 78-83

THE CYCLE OF NECESSITY

SPIRIT and Matter are a pair of opposites and, as such, represent two aspects of one and the same thing. What is it they both refer to? The only "thing" there *is*, the One Reality: LIFE. They are the two eternal poles of the "never-ending stream of conditioned existence," of the infinite scale of consciousness, or the power to perceive, ranging from total unconsciousness (Life fully asleep, or Matter) to full Self-consciousness (Life fully awake, or Spirit).

If all is fundamentally the One Life, then nothing can be fundamentally different from anything else. If that One Life is Consciousness, then everything whatsoever must be conscious. Therefore whatever we see, whatever we can possibly conceive of, whether visible or invisible, whether on the physical, astral, psychical, mental or spiritual plane is conscious, and *we*, who see, who perceive, are consciousness. Why then, the difference between the perceiver and his perceptions? Why the infinite variety of forms, of states, of conditions, that go to make our bodies, our minds, our environments? Why "differentiation"? Why Diversity, if everything is fundamentally Unity?

Every being is an embodiment of both Spirit and Matter, of both unity and diversity, and at the same time the experiencer, the recorder, of the interaction of these two eternal poles. Hence, every being is threefold, representing a point on the endless scale of Life, a center of perception, a degree of consciousness, exercising the power to perceive which is inherent in the whole, and experiencing the results therefrom.

As "consciousness," as the "power to perceive," every being represents the whole scale of consciousness. As the "perceiver," he represents a point on that scale, between the two absolute poles of Spirit and Matter, yet the Spirit-pole as far as *his* range of perception is concerned. His "perceptions" are the result of the action of his power to perceive upon all the degrees of consciousness below him, or which he includes within his range of perception, and which to him appear as matter.

Differentiation *as a whole* is the action of Spirit upon Matter, or Karma. The various forms, states and conditions which constitute the various *aspects* of differentiation, are due to the action and interaction of the various *degrees* of consciousness, represented by the various beings. Differentiation therefore has in itself no

reality, it only appears to be; it is a mode of perception, the periodically recurring active aspect of the ever changeless One Life in those centers of perception that have not yet reached full Self-consciousness. This active aspect of the One Life, this illusion of separateness that we call manifestation, produced in finite minds, varies according to the degree of development of those finite minds, *i. e.,* according to the degree of consciousness arrived at in a former period of evolution.

A being becomes self-conscious to the degree that his center of perception is by him displaced in the direction of the Spirit-pole of Life, away from the Matter-pole. This process consists in a widening of his range of perception by including more and more beings, or degrees of consciousness, within his own consciousness. A being becomes fully self-conscious by including the whole range of degrees of consciousness (as far as that period of manifestation is concerned) within his own.

This gradual process of widening, or expanding, of self-consciousness until the ultimate goal, Universal Self-consciousness, is reached, is expressed in the *Gita,* where Krishna, explaining to Arjuna the nature of spiritual knowledge, which means knowledge of the ultimate essence of things, says: "By this knowledge thou shalt see all things and creatures whatsoever *in thyself* and then *in me,*" hereby putting the whole process of spiritual evolution into one sentence.

"All things and creatures whatsoever" means the manifested universe in its infinite variety of differentiations,, the objective side of nature, the great illusion, "Maya." To see this "in thyself" implies the conquering of this illusion, the conquering of the sense of separateness, by not identifying ourselves with our perceptions, but with the Perceiver in everything. Then, everything is realized to exist *within* ourselves, *within* our consciousness. "And then in me," says Krishna, which indicates the consummation of spiritual evolution, the realization that we are not any and all selves, but the SELF of all.

The whole purpose of evolution is to bring an ever greater realization of Self. This is only possible by the One Life seeing itself reflected in the many lives, and the many lives realizing their fundamental Unity. This double process is what is meant by manifestation, or the Cycle of Necessity: a descent from Spirit (Unity) into Matter (Diversity) of Life *as a whole,* and an *individual* reascent of the lives from Matter to Spirit. To *see* that all diversity exists in Unity, and to *realize* that Unity while in diversity, is

the path of spiritual evolution. Without differentiation, there could be no perception; without perception there could be no realization of the power to perceive, no consciousness of Self.

The human stage, or man-stage, is the middle-point of this great cycle of necessity, the beginning of the ascending arc. It represents the first awakening of self-consciousness in diversity, or individual self-consciousness. This, from the spiritual point of view, is the lowest degree of self-consciousness, the highest being Universal Self-consciousness. The former is the realization of Self in the unit, the latter the realization of Unity in the Self. The reascent from Matter to Spirit, from Diversity to Unity, is the long journey that must be travelled by every soul, How? How other than by self-induced and self-devised efforts, since it is the journey of Self?

Yet the illusion of separateness is so great; we have indulged in it so long, that the task to overcome it, to awaken to our true nature, would be a hopeless task indeed, were it not for Those who have reached the goal and who, knowing the way, remind us over and over again of our true destiny, of the goal that every soul must reach or perish. Over and over again Those Predecessors have laid down for us in our own language so that we may understand, the means by which alone we may succeed in our glorious task. But all too often Their admonitions are not heeded; they seem too difficult, or strange, or even useless. All too often we regard them merely as a code of ethics, relating to good and evil in a purely worldly sense. This too is an illusion, due to our limited perception of the very life we aspire to live. Those admonitions, which in our finite minds we fail to grasp in their full significance and universal application are, in reality, the very *laws* of spiritual evolution, immutable universal laws inherent in the One Life, and which no being, from the lowest to the highest, may disregard with impunity.

Man is a free-willed being; he has the power of *conscious* choice, in this as in everything else. He can either heed those laws or not. In the one case, at the end of this cycle of evolution, he will re-become the All *consciously;* he will reach *conscious* immortality. In the other case he will re-become the All *unconsciously,* which means the loss of his individuality.

Sooner or later every man comes to the point where he must make this *conscious* choice between the two paths, the one leading to final salvation, the other to final destruction. And it is the very first step *consciously* taken which decides between the two. "Denying the Spirit within" is the first conscious step on the left-hand path, the path of selfishness that ends in annihilation. And what is

the first conscious step on the right-hand path, the path of final liberation? "To live to benefit mankind is the first step," have told us Those who know. How could it be otherwise? How could the All be realized if not by acting "*for* the Self of All?" And what else could the next step be than "to practice the six glorious virtues," which are the immortal expression of SELF in the world of mortal selves, Self acting "*as* the Self of All?"

CYCLES OF HABITS

Question: Can one apply the law of cycles in the formation and breaking of personal habits?

Answer: The doctrine of cycles applies everywhere. Not a single impression of any kind that we have but will return: even every thought we think, and every act that we do. We are going through regular cycles all the time—self-established cycles. Now, the way to correct habits is to *recognize* that wrong thoughts will return, that even unwelcome thoughts are bound to return under law. So then, set up an *opposite* thought—a thought of an opposite nature, or a feeling of an opposite kind, or start an act of an opposite kind. Keep on doing that as best you can, and finally you will destroy the old cycle and establish a new one. There are people who have the "blues"—their days of despondency. Mr. Judge once said, "I have other things, but I never have the blues." Most people, however, do have them. Despondency comes and seems to take complete possession of the person; but this can be cured, if one will take the opportunity of establishing a different cycle. He must note the fact that the "blues" come at about a certain period, that usually a certain interval elapses between periods of "blues," and knowing that they are coming, be prepared for them. Then he begins to think of the happiest day or the happiest moment or the happiest association he has ever had, and hangs on to that happiness as best he can. He won't succeed the first time, nor even the second time, perhaps, but if he keeps up the effort, each time he will find all the strength put into the previous efforts, until by and by, instead of the period of despondency there will be a period of happiness. So it is by watching the return of impressions that we can correct these habits. Habits of any kind are instituted by repetitions. The first time we do a thing, it is not yet a habit; but we repeat the action and keep on repeating it and finally it becomes automatic. With the knowledge of cycles, habits are within our intelligent control.—*R. C.*

"ANONYMITY"

INEVITABLY the ancient *arupa* vista of the Soul's Path, first-seen again in this incarnation, takes a deceptive form; for it shines initially through a golden halo of personal achievement, personal liberation, personal spiritual glory. And so fine-whetted must be the blade of Buddhi that sunders self from Self within the torture-dungeons of the secret heart, that oftimes many years and pains must elapse ere the anatomy of self-deceit is seen in its flayed entirety.

Many agonizing steps we climb with bleeding feet. This time it may be an abstracted un-notice on the part of the fellow-traveler, where we had expected warmth if not deference. That time it was the yawn of a hearer in a moment we had thought to be of convincing fervor. Again some friend heartlessly clawed us back from the empyrean with candor concerning dress, accent, or deportment, the cold shock revealing to us that we had stood upon the rostrum enveloped unknown to ourselves in some rosy picture of self as savior. Or, thinking ourselves past concern for self and its placement in the world, the sudden sight of one younger, weaker, less wise, as we had thought, seemingly ahead of us on the Path, in a place reached by means we understood not, awoke in us the evil discovery that *self* still cried out for and must have one last moiety of pomp and precedence.

Again and again come these nameless shocks, each bringing its moment of utter desolation and seeming desertion, its desperate longing to cast all effort aside, to flee and hide our shame and loss in the quietudes of the forest. And each time the longing self, forced from a greater space into a lesser and a lesser, narrows its ambition for the sake of preservation; takes on new, odd, and ever more subtly deceptive forms, crowding into narrower corners, clawing and biting ever more viciously. At last no dark corner of the soul is too sordid, too narrow, too precarious, to be despised; each gives a second's further lease of life, until at last we even perchance cling to a distinction of sinfulness, of despair, of worthlessness, rather than cast away the final reserves. Yet finally *all* has to go.

The last sacrifice, wherein we vanish not merely from the esteem of men, but from their very sight, their very memory, only to live endlessly on in their service—indeed we know that some day it must needs be. But what strange device is it we employ to persuade ourselves that by some mystic means it will be painless if

we only hold back long enough? That it is not necessary to break the bonds of vanity so often as they reveal themselves, or risk to fail utterly?

We have then the strange spectacle of men vowed to impersonal service who yet cannot overpass the slight ordeal of merging the fruits of their labor unrecognized with that of others; men who will sacrifice all, will write and work until doomsday for mankind, so be it their name is sounded from platform, their sign-manual—even if only in pseudonym—appear at the foot of their printed speech; yet by no manner of means can let their work go unto the world without some slight thread of possession by which to whisk it back for clothing should the cold of impersonal space prove too chilling to the personal self!

Does our pen fall cold and dead, our words flow flat and commonplace, if we essay work to stand alone in the pages unadorned with identification, to win its way—if it win, — by power of sheer Idea? Does there rise in us a fret, an impatience, a suspicion of those who work without lime-light, standing in shadow to illuminate the dark rocky steps for others?

If so, then the Secret Path, the Way of the Buddhas of Compassion, is not yet for us quite! There still rests in our heart a little shadow, a shadow thrown by these small presentments of the Great Initiation; a shadow which if not rooted out will grow, expand and spread apace with our future growth of knowledge and power until at the Moment of Choice it will be seen to have covered all our work, so that of Karmic stamina there will be none left; nothing save a naked rebeginning on the lowest rung; or—the *other* path.

"Great ones fall back," it is said, "even at the threshold of divinity." If we ask of our souls *why,* it will be made known to us that this was because when small they did not end the small faults fitted to their then statures.

But if with supreme effort of will, we dash aside the last poor muddy drops of self-gratification, we will find all at once that a Power begins its flow; there arises within us a Wisdom, an Energy, an Insight that coming in the place of pain, makes us joyous of the quiet dark in which to work, greedy of anonymity, bibulous of the waters of oblivion, energic no longer with self-interest, but channels through which tirelessly flows the Power that moves of Itself.

Thus approaches the day when emptiness terrifies no longer, for we are Space; recognition appeals no more, for we are the Recognizer in all; loneliness shadows the heart nevermore, the Heart now enclosing the All.

YOUTH-COMPANIONS' FORUM

IN *what way would you consider that the United Lodge of Theosophists embodies the three objects of the original Theosophical Society?*

(*a*) 1st Object: To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2nd Object: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study.

3rd Object: The investigation of the unexplained Laws of Nature and the Psychical Powers latent in Man.

The very basis of the U. L. T. Declaration is the first Object, or the effort put forth toward the realization of a Universal Brotherhood. If one wishes to study True Theosophy, which is the aim and purpose of U. L. T., the second Object becomes self-evident, for if Theosophy is not new, but has existed throughout all ages, then the study of ancient religions and philosophies as carried on in Theosophy School, for instance, is not only important, but very necessary, in order to understand Theosophy at all. The Students in U. L. T., as stated in the Declaration "desire to fit themselves by study and otherwise to be the better able to help and teach others." How is that possible without the third Object? In order to "intelligently" help and teach others, one would have to gain an understanding of the Laws of Nature and the Constitution of Man. The Three Objects, even as the Three Fundamental Propositions, are really one: one of the three has no meaning or sense, unless it is inseparably connected with the other two.

(*b*) The existence of the United Lodge of Theosophists is in itself an embodiment of the First Object of the Theosophical Society. As the Declaration of Principles states, U. L. T. aims to disseminate the fundamentals of the philosophy through "a profounder conviction of Universal Brotherhood." Its avowed basis is one of non-discrimination; all men are brothers and welcome to take part in the work and partake of the teaching. A nucleus is an energizing center. U. L. T. has taken upon itself the task of energizing the whole of Humanity to live a new life upon a true basis. The study of ancient and modern religions, science and systems of thought is fulfilled by studying the teaching. The writings of H. P. B. and W. Q. J. teem with allusions to all the great philosophies and religions of the past, casting light on their true

meaning and origin. The study of Theosophy demonstrates the importance of an inquiry into these things by revealing their oneness in source. *The Ocean of Theosophy,* the many articles published in THEOSOPHY, and references in *Isis Unveiled* and *The Secret Doctrine* give ample opportunity for the investigation of the unexplained *laws* of nature and of the psychical powers latent in man. In fact, all U. L. T. activities are carried on with the First Object as a practical ideal, the remaining two objects being supplementary to and an aid in making the first an actual realization.

I have heard it said many times from the U. L. T. platform that "impersonality is the keynote of the work." Would you explain this statement?

(*a*) The keynote of the work, the fundamental basis on which the U. L. T. platform is built, is impersonality; the true explanation of this may be found in its Declaration. The basis of the work is not personal authority or personal leadership; it is a basis of Principle. Personal beings try, to the best of their ability and knowledge, to present the Theosophical Teachings from the platform, and to point out the Source of the Teachings so that each one may go and study for himself and thus not have to take anyone's word for it. U. L. T. consists of a group of students whose "leader" is no *person,* but the Pure, Original, Age-Old Teaching of Theosophy itself.

(*b*) We hear and read a great deal nowadays about what a wonderful thing it is to have personality: it is represented as the key to all success. The student of Theosophy knows what an upside-down point of view this is. He knows that personality is merely a tool, a means of contacting the workaday world where duty lies. Therefore, in the work of U. L. T., "personality" is relegated to its proper place—that of a faithful and tractable servant. The Theosophist regards persons as souls rather than personalities; the philosophy is presented in such a way as to appeal to the souls of men, not their personalities. So-called teachers may have a great *personal* following but such teaching has nothing to do with philosophy. Followers of this kind are interested in the man, not the message. In Theosophy the message is all important, hence, impersonality is the keynote of the work.

What is the true ideal of "autonomous" Lodges?

(*a*) Should not the U. L. T. Lodges act on the same basis as the students—on the basis of the Declaration? Each student is "independent," yet has taken upon himself certain duties to be performed. He may ask and will receive the help of those students

who have studied longer and gained a wider experience, but he is self-governed. Should not that be the ideal of autonomous Lodges also? With each Lodge independent and self-governing, but all sharing with each other the experiences gained, thereby all would become stronger and "wiser," individually and collectively. In order to be *ideal,* all would have to work on the same BASIS. Should we not regard Lodges as students, only on a larger scale?

(*b*) A truly autonomous Lodge is one in which the students run the Lodge as *students,* not as grand or petty officers with their meek followers. The U. L. T. Declaration states that this Lodge "has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*" (similarity of aim, purpose and teaching). That very statement would prevent any one Lodge from presuming to usurp authority over another Lodge with the same Declaration. The maintenance of this spirit of autonomous government is doubtless one of the reasons for reading the Declaration at every meeting.

Could not any number of people make use of the Declaration whose ideas and teachings might be contrary to it?

(*a*) Those whose ideas and teachings are contrary to the ideal represented in the Declaration, would not want to have anything to do with the Declaration, it would seem. If a group of people decided to work together on the basis of the Declaration, how could their ideas and teachings be contrary to it? Should changes be made to suit their own purposes, then the Declaration would no longer be the Declaration of U. L. T., and could in no way be mistaken for such.

(*b*) How could they? What appeal would the Declaration make to any but those whose heart is in the work of independent devotion to the cause of Theosophy and loyalty to the great Founders of the Theosophical Movement? Then, the work it has on hand and the end it keeps in view are assertedly too absorbing and too lofty to leave it the time or inclination to take part in side issues. Such a Declaration does not leave a loop-hole for the personal man to enter.

What kind of a man would you consider the founder of the Lodge to be, according to his writings?

It is hard in the case of Robert Crosbie, when one already has a feeling as to the depth and at the same time simplicity of his mind, to feel sure that one is not reading qualities into his writings that exist because of one's own acquaintance with them. His style

is that of pure Theosophy simply expressed. Although simplicity is a characteristic of the child, here in connection with depth of mind it is significant of a truly noble character. With him ideas came first, expression naturally flowed. There is no literary "style" to attract us by its beauty. His thoughts are as grave as they are pure. One imagines that he was kind without, stern within, possessing a mind which saw beyond appearances, personalities, and presumptions. There is nothing to indicate harshness, and there is also nothing that flavors of sentimentality. There is nothing colorful on the outside to attract, yet there is a great deal to be found within. Testing these observations with the experiences of those who knew him, one is doubly sure of his character.

Why did Mr. Crosbie start U. L. T.? Were there not already at that time many Theosophical Societies? Why did he not join with them instead of starting this new kind of Theosophical body?

Mr Crosbie was for a time associated with a Theosophical Society, and although many and various Theosophical societies and organizations existed, all had lost sight of the great Ideal and become societies for the furtherance of personal glory and power. The Original Teachings were put on a back shelf or changed beyond recognition and all that each society was interested in was to be recognized as "The One and Only" Theosophical Society. Therefore Mr. Crosbie started a *new* Theosophical body; certainly not for his own interests or personal elevation (otherwise he would have called it the "Crosbie Society"), but to put forth an effort to bring the Original Teachings in their pure and unaltered form before the world. His Ideal was to form a body of students who would try to learn to understand and live Theosophy, without being interested in any personal Teachers, Leaders or "Heads." After all, the only way we can gain a true understanding of the Teachings is to go to the Source and contact the Teaching itself—not to have some one else give his or her opinion or understanding of it. All one can do to help is to point out *where* the True Teachings can be found, but the learning and studying will have to be done by the inquirer himself; no one can gain an understanding for him. And was it not the hope and wish of H. P. B. herself that some day just such a body as U. L. T. would be formed where the students would work and study together, without petty personal fights and disagreements—older student helping younger student, no one relying on any one's *authority,* but all standing on their own feet, guided and checked by Theosophy itself?

HOLDING THE GATE

> Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will over-power and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence. *(The Voice of the Silence, 12).*

OF that strife-full estate of "Chelaship," which in the memories of Theosophists centered about itself the eager attention of the Fellows of the Theosophical Society—by which hangs a tale of ambition-destroyed potencies—little is heard now, save in circles which have made such a sickly sentimental mock of the whole matter as to have unwittingly rendered service by casting a veil of ridicule between it and the hard eyes of the world. And we all know well—or should know—that in 1899 the ladder between the celestial regions of the Himalayas and the lands of Western men was ruthlessly cut down, to be erected no more until 1975.

But Spirit needs no channels; intuitive men here and there have felt that to cut off from potential Chelaship men who placed Humanity first in their hearts, being willing to sacrifice even all hope of progress for themselves so be they might serve, would be not only monstrous injustice, spiritually impossible to Masters; but beyond that, the Will of Man, being what it is, cannot be estopped of any object for which it is set to sacrifice *all.*

We opine then, that there are more than the world suspects who have gone far enough on the Path so that, without seeing Mahatmic script or hearing any voices out of Space, they have tried and proven the reality of much that has been said about the pains and glories of that magnificent effort, whose successful consummation is literally the most difficult task any man may face; so difficult that even to comprehend the more serious of its rigors betokens greater spiritual capacity than most can imagine.

Now these words may seem discouraging—*but that is for lack of understanding the difficulties.* The world worships power, and above all, mental keenness and cunning. Immersed in its atmosphere, then, we approach the Path as though it were some great intellectual achievement; as though it meant such mastery of the profundities of the *Secret Doctrine* as has Einstein of the Calculus.

If this is the view we have, we are beaten before we start. A profound, facile, and far-reaching mind is a heritage of the Karma of untold ages, found but in sparsity. But—to be self-less, to be loyal, to be brave, to be clean—the cleavages of these qualifications follow mental stratifications no more than they do social ones. Who so poor in mind that he does not feel in him the power to be these things? And to be them is all that is required—*plus* the best possible use of the mental faculties he does have.

There is a homely saying that it is easy to earn but hard to save. Now in great measure this is true in Occultism. Not correct to say that it is *easy* to force oneself into the sacred area—yet, it is easier than to remain there.

A great loss, a great humiliation, a great abnegation; some desperate moral choice met rightly by a gathering and pointing of the whole will of the man—and for the time being we find ourselves recognizably in the state of spiritual liberation depicted so often by Those who have preceded. Again and again this may happen. And just as frequently, slipping down without consciousness of descent, we awake in possession of naught but a memory; a memory, a taunt, a tantalization. We are in the mire again. Why?

It is, that having realized, having entered into the shrine steadily builded in the center of Man since first the Sun flamed, we forgot that in Manvantara there can be no permanent Swarga. The mountain of the Soul's destiny is a scoria-cone, a loose-laid slope whose surface trickles ever downward under the climbing foot. To stop for a moment is to slide. We cannot, unto Nirvana itself, find any easeful ledge for our weight, for all is motion; what is worse, save for masses under the self-conscious Will of Man, all that motion is due to a law of gravity which is very active downward only. For spiritual feeling to degrade into the psychic, the psychic into the passional, the passional into the lustful, and that into downright bestiality, except as restrained by mere habit, is as automatic upon relaxation of the will as is the fall of a stone from a relaxed hand—*for the animal-will never sleeps while it lives.*

So then, let us, either by long steady devotion or by great issues met, lift ourselves so soon as possible into the luminous zone of understanding where They live and move, and have Their being. But even as the Iron Age has its inception at the heart of the Golden, note well that the point of highest feeling is the danger point; for ecstacy brings lack of guard. The repose we are to hope for while climbing the raveling slopes is not rest upon a footing; it is the species of ease which comes with muscles and energy so

attuned to the effort that the exercise itself brings no depletion, but ever increased vigor. Can we not see that *only* in power is a true means of rest to be found—a means unaffectable by any circumstance or topography? The thought may weary us, perhaps. That is because we have little sounded the powers that may be drawn from our real inner Being; We are deluded and discouraged by the plaints of the Shadow.

Safety is to kill the first spore of rot that creeps into our aspiration after having achieved a point of vision. It is our worldly habitude to bask the mind in unseemly thoughts and pictures. The race mind of the Dark Age has them for food; the press and theatre for the most part live by purveying them; religion condones them and philosophy, so-called, advocates them. Any such let into the mind have a devilish power of proliferation. Once the slightest root is taken, the fungus growth fills the whole vault of the skull apace, taking on diverse bright forms and colors, aping the rose and lily; until we wake to the sad transformation in the midst of loss, and longing for what had been but is no more.

To hold the mind clean of *all* wrong thought, when that mind has been educated therein from birth, and finds only such for sustenance all about, is perhaps beyond human power. Yet each of us has a few besetting sins, is specific to certain psychic microbes. Against these he must guard the mind without cess, or surely have the battle to fight again, and again, and again.

A single sentry can slay an army one by one at the postern-gate; but if one enemy pass his sword in a moment of relaxation, of weakness, of trust, he is lost. Is that not a sufficient lesson?

For that time when the enemy in familiar guise is slain, but to reincarnate in and vivify the pale shadows of desires which in former days presented no power, shifting ever from form to form as each is killed—for the ultimate victory over the internal Proteus of animalism—that is a problem of higher degree, greater advance, potentially greater disaster. But with every victory made secure is an access of strength, a more vigilant scope of the spiritual eye.

STUDIES IN KARMA

VI

Poverty and Wealth

At the time of writing, fairly reliable estimates for Europe and America show *eighty million* human beings, including dependents, directly suffering either actual present material deprivation or equally painful—sometimes even more painful—apprehensions for the future. Added to this must be the enormous number whose positions are still secure in seeming, but who like the others are viewing the gaunt march of the spectres of futurity through the corridors of the mind.

Thus the question of poverty and riches, starvation and surfeit, has today achieved a personal keenness and pertinence, unparalleled in modern civilization—and that at the close of the most exuberant cycle of materialistic cocksureness known to modern history.

"Man's extremity is God's opportunity" is the ecclesiastic perversion of a great truth. Hardly a man thinks on a full stomach. A ruler able to maintain his people in physical comfort without break could lead them unquestioning into the lowest abysses of moral Avitchi. During the just-ending cycle of Mammon, the American race well-nigh set foot on the path downward—countless units of it did. Fortunate Karma intervened, purifying the racial brain with sharp pangs of deprivation, causing its men to turn eyes, even though despairing ones, upward away from the mire.

But at the end of the road of Karmic deprivation lies also the dearth of thought. Men hungry enough, goading one another in the mass, turn into animals whose unthinking ferocity shames the pets of Circe. In the long interim of want and apprehension that lies between the food-clogged brain and the brain out of control from hunger, lies the Theosophic opportunity to cast light upon causes lest they lead to worse effects than need be. The thought of the world has always lain sharply divided into two camps. That which has ruled for the most part, holds frankly, one might say shamelessly, to the right of might, to the priority of the first comer. Whoever has the power to get, holds title by that power, legal documents being but the record and regularization of that rule of force. Those of this school recognize no right in property or its use save the will of the possessor. Under this order, the bodies of those who have not, are as wholly the property of those

who have as the tools they wield, whatever disguise may be made of the fact. The laws protecting the human rights of the propertyless are palliative slave's privileges won from grudging masters bit by bit through the centuries, working yet with pitiful ineffectiveness.

Opposed to this practice is a doctrine which from the point of view of *abstract* justice and logic, is impregnable. Its basic tenets are simple. It recognizes no merit in the unearned circumstances of a man's birth which entitles him to lie more softly than others. It recognizes no right in the tooth of the stronger to the flesh of the weaker. It sees in mankind not a congeries of unrelated and antagonistic entities, fated by nature to eternal internecine warfare. Rather the race is viewed as an endless united stream of life occupying the globe, the fruits of which belong by natural birthright to every cell thereof. It holds that each man should give of his best, and that the value of service should be reckoned against capacity and not against mere gross volume. Such is the communistic creed in its basic ethics; it is profoundly Theosophic, for it is the criterion which every true Theosophist applies to his own life.

But if capitalism *as practiced* is indefensible and rotten to the core—even inadequate in these days to the task of feeding the people in a world flooded with plenty—nevertheless socialism and communism are cursed by a foreshortened view and paucity of understanding. The *true* economic order has as yet neither name nor place in this age.

In Russia already they have encountered a giant hidden reef, the stored Karma inherited through the secret spiritual history of ages. For in Russia they have abandoned pure communism as food too ethereal for the economic digestion to operate upon without death, and have returned to the principle of differential wage and differential privilege as the reward of effort. Russian economy has thus become, no longer the exemplar of a new principle in human relations, but an experiment looking to a more workable method of allotting the spoils of nature; it has a different type of master for the slaves, a different type of digestive distribution through the body politic. On this basis it may go far. But the original vision is lost. Why? The Russian enthusiasts saw only material human nature, with its seventy years of personal existence. The eighteen million years behind they never dreamed of. By just such percentage therefore did their work fail to go toward the roots of things.

"To each according to his needs; from each according to his ability," is indeed the very root and apex of Theosophic principle. But material needs and material ability can only be understood in connection with spiritual needs and spiritual ability in each case. The one is the complement of the other; the one is age-old whereas the other is of the hour. It is in himself that a man carries poverty or riches. If he has pauperized himself in his soul, a donation of all the gold in the coffers of France and America cannot save him from hunger. The slum-dweller, lifted to be housed in the highest achievement of the builder's art, lapped by the freshest of silks, needs but a week to make a new sty of his new palace, achieving nothing save confusion to the sociologist. Yet there are men bare of possessions whose faces show serene, whose every surrounding takes on patrician touch at their approach.

What is the nature of this past action which decrees inexorable dearth or surfeit? Why are the great masses vouchsafed nothing but the slave's boon, the daily meal, living ever upon the verge so that at any slight disturbance of the golden metabolism they starve? Why are men so constituted that after rebelling against inequity, they force inequity upon every new order as the price of its existence?

The earth is the heritage of all men. But the inner relationship of each to that heritage is different. Under the necessary law of evolution, the Universe is hierarchic; no two are equal on the path of power or knowledge. Thus at the dawn of material Humanity, men found themselves, little understanding, in control of unequal possessions. The great electro-magnetic can lift a half-carload of iron. The puny plaything of the child, though of like nature, picks up a needle with difficulty. It is as simple as that, once possessions are seen as continuous with flesh; matter understood as threaded through with unseen nerves radiating from the human will.

Upon what meat, then, did these our Caesars feed, that they have grown so great? Upon the power of will developed in past Manvantaras. Secret history records that in the early ages the greater material power in some was acquiesced in by all. Why? Because these, fresh from assimilated lessons, but governed that of which they found themselves in possession; they ruled but did not *own*. And recognizing the common title of all men in the earth, they ruled for the benefit of all, no more thinking of taking personal privilege thereof than an honest cashier thinks of dipping into the bank vaults.

Among the humbler it was known that no man obsequiously

served a master; that all men served Life; served Life in beast and plant and soil and mulch; served Life not by any specific material act as such, but by the spirit of true work, by recognition of the commonalty of Life-Power and potential evolution in the foot and that upon which it trod; the hand and the wood it shaped. And all Nature responded, blindly, but truly, to the impress of Man's soul, as the flower opens to the sun. In such a world, how could there be that enmity between Man and Matter which now moves the erstwhile willing servant to leave its repudiated master to starve? How could there be that mad thirst to enslave, to mutilate, to domineer and deface the world which now obsesses mankind, forever driving the life of the planet to blind reprisal through "natural" horrors?

The breach between Power and Service began when the idea of Possession crept into the mind of man; when the rulers slipped insidiously into the enjoyment of benefits beyond the mass reach, setting for the latter an evil example. Then the lower aspired, not to serve, but to get; and so began the strife which has ever since set the hand of each man against his brother. The vestigial remnants of the great Fall are in each of us. Who of us, employed, but feels ever the whip at his back, forgetting that the willing horse never heard of a whip? Who of us, employer, looks upon his helpers as other than those divinely ordained to minister to his comfort? Who of us, employer or employed, but looks upon matter and money as blind, soulless, inert *stuff* having naught to do with our own flesh, our own minds, our own souls?

Disguise it as we will, under sham loyalty on the one side, sham altruism on the other, such is the fact. Does not the employee who donates true service feel a glow of self-righteousness, as though he had done, not the minimum of duty, but sacrifice instead? Does not the employer, relinquishing to his men spoils that he might have kept, feel that self-same glow, even though over only a plate of scraps cast from the dining-room window of his mansion?

Thus, workers, thinking our works grudging service to grudging masters, not plain duty to all Life, we quarrel with our food. Employers, thinking our men made for our comfort, to be cajoled for our benefit by fair words and reluctant gold where force fails, we quarrel with our duties and embezzle our trusts. Folly upon folly! Folly below and folly above, and ever-recurrent cycles of misery, revolution, new masters, new oppressions, new miseries, and new revolutions!

In far times, the forsworn governors, hurled stripped by their

own shocked souls—for that is the way of Karma—down into pits of misery during succedent lives, left vacant the seats of control. The lowly, drawn by Karmic vacuum into the abandoned places, unprepared, did what they could; knowing neither themselves nor others, they succumbed to the lure of ease and sensuality, beckoned on by the ill example of their predecessors; tossed the ways of communal life into confusion, generated in themselves dire miseries for the future—and fell in their turn. So on the alternating tides of poverty and riches, surfeit and suffering, each man has washed to and fro through the centuries, now up, now down, ever in blind ignorance and denial of inner causes, ever blaming master and fellow-man, never self. Neither god nor man may prevail against this fatal nescience by material means however great in volume; by mere scheming of machinery and system, however acute. Liberation shall never come until a "nucleus of universal brotherhood" will embrace true duty in daily life, governors and governed alike. Neither may prevail without the other. It matters no whit whether the master be named Morgan or Stalin, the laborer be called mechanic or moujik—until the hearts of both sides, — not *one only* —be right.

DO WE REMEMBER?

A New York doctor and his wife found their young twins communicating with each other in a language which the parents were unable to understand. Relatives and friends listened and were as baffled as the parents. Someone suggested that the language departments at Columbia University might at least be able to decide whether the children were using a developed language, or were simply able to make each other understand in their own instinctual way. The children were taken to the University. The Department of Modern Languages listened in vain, but the Department of Ancient Languages discovered that the children were talking to each other in *ancient Hebrew.* Both parents are of Irish descent.

Yet they say, "If reincarnation were true, we would remember!"

ON THE LOOKOUT

The Passage of an Era

The *Los Angeles Times* gives an imposing list of dignitaries who have recently passed into the colors of Devachanic sunset. Among them are Dr. Albert A. Michelson in science; Edison in invention, Sir William Orpen in art, Sir Thomas Lipton in sport, Dwight W. Morrow in politics and diplomacy, and Dr. David Starr Jordan in education.

The *Times* remarks that "the loss to the world cannot be computed," and that the casualties make "an appalling number." Of course the "loss" involved in any death, especially a natural one, is a dubious quantity in view of the eternal progression of spiritual cycles. It is noticeable that the composite flavor of a certain era is made up of, and comes to be identified with, a definite group of figures. These deaths tear a great gap in the spirit of the first quarter of the twentieth century, with which the men were specially identified; and there are more to come ere long. While a loss from some aspects, the passing of representative characters has its advantages; their indefinite stay would place a dead hand indeed upon the efforts of the unfolding mind of the race.

Evaluations

It is curious to analyze the influence of these minds in the conflicting lights of Theosophy and of popularity. Of them all, Sir Thomas Lipton and Edison have been most prominent in the American eye and their deaths of most moment. Sir Thomas Lipton—the smuggest possible type of a glorified British shopkeeper from one point of view—held a Karmic place which enabled him, probably without realizing it, to make a real contribution to international amity between Great Britain and the United States—more on the part of the United States, probably, as it is much easier for the winner to be sportsmanlike.

Spiritual Service Versus Material

Edison was one of the most promising minds of the last century; so much so that for a time, when he joined the Theosophical Society, a Mahatma took him under his wing. But belonging by Karmic heritage to the Alchemical line of thought, having gone

too much in past lives along the lines of the lower forces in nature, the lures and wonders of matter at last engulfed him wholly. He added vastly to the physical comforts of the present day, but of any accomplishment working directly to the brotherhood of man, to the spiritualizing of human thought, his record is desolately bare.

Dr. Michelson's work was important in science, important to the deeper students who are familiar with both science and Theosophy; but its value will be apparent only when the new body of scientific thought of which his is part, will melt imperceptibly into Theosophy in future generations. The high public regard for him, like that for Einstein, was curiously compounded of mere ignorant wonder arising from incomprehension, and of a groping intuition of the ultimate importance of his work.

Sir William Orpen contributed to internationalism by some powerful paintings at a critical time; and though the artist is not often of direct service to the doctrine of brotherhood, he may be said to have helped.

An Ancient Contact

Dr. David Starr Jordan was one of the earliest, most powerful and most courageous of the advocates of international peace, and his services in that direction were very great. By the spirit of brotherhood which animated him, by certain strange yearnings toward the spirit of Lao-Tze which he betrayed from time to time, and by his rejection of all religious orthodoxy in a place and time when one did this at the risk of fame, fortune, and place, he was evidently the subject of an ancient contact with the doctrines. The nature and outcome of that forgotten relation can be read between the lines by some students, in the fact that his first and last contact with Theosophy in this life aroused a bitterness whose ill-humor was thinly masked by surface joviality. That the immediate object of his attacks was William Q. Judge will hint still more to the student of Karmic linkages. In his later years, materialism hardened upon him like a crust, as must be with all who have ceased to fight for spiritual breathing space within their brain-cells.

Of them all, Mr Morrow perhaps made most articulate the finest in the American mind, the finest in international understanding, the finest in political insight of the better kind. Many had looked to him to lead the American nation in 1932. His mind at death betrayed no aging or crystallization; and though one of the

representatives of the despised wealthier classes, his passing came perhaps as near to being a real loss as any.

In the Theosophical Area

On the occult side, there is waning a series of stars who have colored the popular ideas and popular views of Theosophy throughout the corresponding period. The predominance of the old among them, and the dearth of younger "leaders" and "teachers," presupposes radical changes when they pass. Mrs. Besant and her Alter Ego are both in the eighties, and failing rapidly. With the death of the former the most popularly prominent figure in the whole movement will pass. "Madame" Tingley is gone; her "Successor," the modest de Purucker, is nearing sixty; Francia La Due is gone; Mrs Alice Cleather, Mr. Kingsland, Mr. A. E. S. Smythe, Dr. H. N. Stokes, James Pryse, and a whole *tutti quanti* of other "leaders," "heads," "successors," hangers-on, and plain workers, good, bad, and indifferent can in the course of nature be with us not much longer. What then? The Movement of the 19th Century will, physically speaking, be dead; the Movement of the 20th century will be in process of reincarnation—plus some few Skandhas of not altogether desirable character.

The Coming Theosophic Public

What then will be the Theosophical complexion of the next few decades? Gone will be the old half-Christian, half-materialistic, smug and personal atmosphere which we have known in the past. Church and religious ideas among the membership will almost have vanished, giving place to the only dogmatism known among intelligent people: that of scientific materialism. The great hydra of the 19th century will have lost one of its heads entirely. Gone will be the childlike, superstitious thirst for "psychic phenomena." It will be increasingly replaced by a grim, serious and determined, business-like exploitation of the powers of mind for personal gain—the dawn of actual potent Western Black Magic, already well under way. As the ideas become more diffused, and meet with more popular response, there will be an increasing influence of Theosophy in political realms, and an increasing temptation to Theosophists whose Karma lies that way. Promulgation will take new expressions, the form marching with the opening mind of the race, while the half-ecclesiastic manner natural to many of the older generation will disappear. Theosophical promulgators, who now largely rely

without knowing it upon the authority resident in ethical terms and phraseology inherited from the religion of the past, will find themselves increasingly called upon to show the validity of the very roots of all such ideas; at first in the midst of a scientific atmosphere, and later in a Byzantine environment of disillusion with science as well as religion.

Study in all realms will have to become more serious; correlation of the doctrines with the facts of nature more thorough and comprehensive; scientific discovery and scientific opinion will become more and more our allies, and the mere ability to repeat words more and more useless. The penetrating and disillusioned eye of the new generation will rest disconcertingly upon fair exteriors of hypocrisy, of mere book-learning, of acquired oratory, of assumed virtue; of pretense to high powers and wisdom; and he who does not live as he speaks will find it increasingly hard to be heard.

At least, such a consummation may be hoped for and worked for.

Toward Chaos

The emergency measures of power arrogated by the Indian Government in repression of Gandhi's Nationalist Movement, are certainly such as would produce instant revolution by violence in England itself if endeavored to be enforced upon any popular movement and its peaceful exponents. Five hundred Nationalist organizations are outlawed in the Bombay Presidency. Citizens are subject to two years at hard labor *without trial* for peaceful picketing, agitating against payment of taxes, contributing to Nationalist funds, or boycotting British goods or public servants. Throughout India even children may be fined for Nationalist activities, and collective fines may be laid on municipalities. Arrests, raids, and searches may be made without warrants, and imprisonment inflicted without trial. All public utilities may be seized, and confiscation of property may be exercised. Commodities may be seized at prices set by the Government, and any citizen may be drafted by local authorities to aid in the enforcement of the decrees. Nearly all the prominent Nationalist leaders have been arrested, and will be held for summary punishment.

The Position of England

On the other hand, regarding British control of India as such, Theosophists can but recall that in the last quarter of the 19th century the Mahatmas Themselves regarded it as essential at least

for the time being; moreover it is stated that during the Indian Mutiny They worked to save British rule by methods non-violent but effective. The reason seems patent to the observing eye. India is not now, and for many centuries has not been a nation. Had it been otherwise, there would never have been a British or French occupation to begin with. Indian freedom was lost, not at the hands of armed forces, but at the hands of her priests and her innumerable feudal rulers.

Formidable Problems

What might happen to the Mohammedans and to the poorer castes in a freed India, what would happen to Hindu sectarians where Mohammedans held the upper hand, may all too easily be deduced from prevalent religious and racial animosities, with their unending succession of local outbursts. That England is moved by altruism in holding India is not to be credited. That, however, does not affect the formidable problems which would supervene upon her withdrawal; a withdrawal which is certain to eventuate sooner or later. What is to come of the immediate future we know not; and are thankful that it does not lie to our direct Karma. A Mahatma wrote in the '80's that ere Britain withdrew, "Denny"—the little son of A. P. Sinnett—would be "an old, old man." Denny—had he lived—would now be in the neighborhood of sixty.

One may at least say this: should the present repressive measures bear their natural fruit of intensified suffering for the Indians in the end, an international moral reaction will set in against Britain which may end by consummating the commercial ruin whose edge she is skirting daily. The present situation is and must be a test—perhaps a test of the severest kind—of the bonds between the Theosophists of Britain and those of India, suffering by immediate racial sympathy if not in person, all the trials of the world's most unhappy country save one. It is indeed a case for full realization and application of the clause "without distinction of race, creed, sex, caste, or color." It is not too much to say that the whole future issue between India and Britain, for good or ill, may hang occultly but emphatically upon the Theosophic steadfastness of our brothers so outwardly divided by race and circumstance. What worth is brotherhood so long as nothing tests it?

THE AMERICAN SENSE OF PROPORTION

Dr. Arthur J. Todd, sociologist of Northwestern University, points out that America spends for philanthropy more than the entire income of the French or the German governments, or of the United States Steel Corporation. But—it is less than half the amount spent on pleasure motoring, the same as spent on movies, tabloids, and light fiction, a little more than the cost of candy, chewing-gum and soft drinks, and about the same as spent for tobacco and radio. (*Literary Digest,* Dec. 26, 1931).

Coupling a remark said to have been made by "one who knew" regarding the worth of the widow's mite as balanced against Pharisee gold, with the well-known Theosophic tenet that the only ultimate Karmic worth of charity lies in the feeling of the heart that goes with it, we can come to only one conclusion: that if a great nation chooses to be mean, selfish, and self-indulgent in a big way, the magnitude of Lazarus' crumbs may be such as to conceal by mere mass the poverty of spirit ruling the table from which they fall.

PECCAVIMUS

From the *Los Angeles Times,* Dec. 27, 1931:

> What has happened to America? asks John Milton Moore in "The Challenge of Change."
>
> Within a very few years we have leaped from the oxcart to the truck raging along at fifty miles an hour. We not only fly through space at an incredible speed; but also sit at home and listen to world news events coming over the ether waves. But we have also acquired a "breakdown of authority," governmental, parental, religious. Victorian standards have been lowered and a "larger lawlessness" has engulfed us.
>
> A short while ago we measured distance in miles; now we lay the rod down on space by light years. A cosmic day is 300 years. None but Deity can find the earth among all the specks of the universe, and sometimes He Himself seems "lost to us among the stars."
>
> The hearthstone is crumbling. In 1916 we had 113 divorces for every 100,000 population in this country. In 1928 the number of shattered romances had risen to 163 in every 100,000. A man stands sixteen times the danger of being murdered in America that he does in England; six times as much danger as in Canada; twice as much risk as in Italy. License has become "money-mad, sex-obsessed,

pleasure-intoxicated." This is a drab picture; but is it overdrawn?

In 1880 our national wealth was estimated at $43,000,000,000—In 1926 it was appraised at $335,000,000,000—almost ten times as great. It is fairly well distributed; for we own 26,000,000 cars. Evidently money can't save us.

So the question is pertinent: What has happened to America? Is it true that society is organized to "produce things rather than men"? Has the crusade largely gone from religion because we think more of creed than character? If the fittest are those who fit themselves to the higher standards of life, will the survival of the fittest still continue? Is the only justification for the whir of wheel and rattle of cash register their ability and willingness to serve?

What Kind of Doctor?

From *The Story of Medicine,* by Dr. Victor Robinson:

We are too far removed from nature, and the result will be racial destruction.

America's soul is Gasoline, and its god the million-voiced roar of the Motor. Were we less frenzied, we would never have permitted a machine to cripple and kill human beings every moment of the day and night.

In the era of preventive medicine, it is hazardous to cross the street.

Our present ability to survive is largely dependent upon our skill or luck in avoiding speeding morons, who for no reason at all are rushing from nowhere to nowhere.

According to the official figures: "For several years automobile deaths in New York City have exceeded the combined mortality of typhoid fever, measles, scarlet-fever, diphtheria, whooping-cough, meningitis, and bronchitis." To reduce the general mortality, while the automobile mortality is mounting, makes a ghastly jest of public health. . .

A Delirium

The American fever has reached dangerous heights.

It is impossible to look through a daily newspaper without realizing we are delirious. At the recent community health meeting (October 15, 1931), Charles Horace Mayo stated terrible facts: "Every other hospital bed in the United States is now occupied by the mentally afflicted, insane, idiotic, feeble-minded, and senile. In addition, there is an enormous number of people almost fit for the asylum."

> What is the outlook for the next generation? If America takes thought of the heritage of its children, perhaps it will realize the time has come to call the doctor. (*Literary Digest*, Jan. 2, 1932).

Municipal Morals

The prolonged investigations made by Samuel Seabury into the manners and morals of New York officialdom—summarized in part in the *Literary Digest* for Jan. 2, 1932—must bring a painful blush of shame to the cheek of every American to whom still remains a trace of patriotic decency. For instance, observe the following:

Position	Salary	Amount Banked	Years
Sheriff	$15,000	$360,660	6
Registrar	9,000 to 12,000	547,254	6¾
Chief Clerk	12,000	135,061	6
City Clerk	12,000	142,800	6¾
Under Sheriff	7,500	662,311	6¾
Deputy Sheriff	2,700	20,000	½
Court Attendant	3,720	186,799	

There are many others; but why continue the roll?

The men concerned have been singularly inarticulate when asked to explain, or have produced what Mr. Kent of the *Baltimore Sun* calls stories "the most credulous child would reject." But New York is alone neither in time nor space. The whole history of many great municipalities has been one of conscienceless plunder and betrayal of trust on the part of office-holders, and of a still worse cynical or cowardly indifference on the part of the people. As Mr. Kent states, the exposed officials "have not even lost caste." Of New York, Chicago, and Philadelphia, Mr. Kent remarks that two are hopelessly bankrupt and the other honeycombed with iniquity touching practically every department of the government. This does not count the many municipal plunder-bunds all over the country which have not yet been exposed.

Who Shall Throw Stones?

It is true, as some defenders have pointed out, that none of these men have been proven to have taken public moneys. It is probable that few of them did. But this is merely indicatory of a fact all too evident to observant Theosophists in public service—that general public dishonesty opens to unscrupulous office-holders any number of avenues of profitable injustice within the letter of the law;

and it is only a symptom of the general disease. Says Mr. Norman Thomas, leader of the New York Socialists:

> . . . politics partakes of the corruption of a society which has cynically accepted the acquisition of money as its god. . . .
>
> It would be entirely possible to show that, bad as things are in New York, waste and graft cost the people less than waste and graft in business enterprises accounted reputable.
>
> In terms of fundamental ethics rather than legality these New York politicians can make a pretty good case that they have at least rendered as much if not more service than manipulators of the market, bank directors, who grow rich, but do not direct, and corporation presidents, who without knowledge of stockholders or workers, got in a single year bonuses that would make the greediest politician's mouth water.
>
> When Tammany Hall lets its friends in on condemnation proceedings or good contracts, many times distinguished members of the bar and reputable business men are beneficiaries.
>
> Moreover, Tammany is only doing what corporation directors do for their friends, and has scarcely matched in fundamental immorality the general practise of bank directors who use depositors' money to buy securities which they sell as directors of the bank's affiliates. *(Literary Digest,* Jan. 2, 1932).

What of the Future?

What can we hope for the future, in the face of urban populations soddenly acquiescent or indifferent to these conditions? Indeed, indeed, the Black Age has reached the stage in our great cities where dishonesty has become "the universal means of subsistence" agreeably to Puranic prophecy. If this were an old civilization of diminishing vitality, there would not be far to see. As it is, the purulence of the abscess must sooner or later be thrown out of the growing body with appropriate violence. To the great cities —hopelessly unable to clean themselves by self-induced and self-devised efforts,—purification must come through cataclysms; social, seismic, industrial, or otherwise. America is not yet fated to die of cancer, however painful the necessary operations may prove.

But There Is Hope

According to the Associated Press, Jan. 2, 1932, three thousand students voted 100 to 1 to ask President Hoover to appoint a student on the American delegation to the Geneva Disarmament

conference on February 2nd. The delegates also voted for complete disarmament by a large majority, for abolition of military training in colleges, and for the right of the individual to refuse to fight as a matter of conscience—the vote in favor of the last being 1037 to 128. The whole proceeding will doubtless be nauseating indeed to "100 percent" Americans of the stripe of the Navy League and the American Legion; to whom it will doubtless be an evidence of deep corruption in the American student body, meet for drastic action.

SECTARIAN AMITY

The American Hebrew medal, given yearly for the most outstanding achievement in the promotion of understanding between Jew and Christian, which went to Newton D. Baker last year, was this year received by Archbishop Hanna, of the Roman Catholic Church; the Church being, as always, intelligently alert to advantage itself of the trend of the times. The movement itself, however, which comes in America in direct opposition to the European tendency, augurs well for the future. A perception of the iniquity of enmity between Christo-Judean sects can only lead in the end to a wider tolerance toward the "lesser breeds" of religion "without the law"—and to a perception of organic unity of origin obscured by a common corruption.

Prof. William Lyons Phelps appealed to unity against a common enemy on the part of Protestants, Catholics, and Jews, "who draw their religion from the same book." . . . "Great as are their differences, the things that unite them are still greater." He continues:

> Nothing seems to me at once so silly and so tragic as for Catholics and Protestants to be fighting, or for Jews and Christians to be fighting. They are fighting in the presence of a common foe, who is able, unscrupulous, and resolute as only such foes can be.
>
> The army of the foe is made up of atheists, unbelievers, indifferentists, debauchees, behaviorists, sensualists, money-grubbers and money-grabbers, self-lovers, and all selfish, depraved, degenerate, cruel, cold-hearted children of this world. (*The Literary Digest*, Dec. 12, 1931).

Amen; for these too are the great foes of Theosophy. And yet —before the churches can present any powerful front to these enemies, they must accomplish the impossible task of cleansing their eyes from the miscomprehensions obscuring their aims. For instance, the complete misapprehension of the true meaning of their

scriptures on the part of all three bodies; the illusion that the Christianity of the New Testament has anything whatever in common with the bloody spirit of the Old. And in the last analysis, Theosophy, rated as enemy by all three bodies, holds the only wand of power capable of prevailing against the downward tendency in an age of misapplied intellectuality. An era of chaos threatens between the approaching downfall of the churches and the emergence of Theosophy into the light of public day.

"Without Distinction of —"

On Jan. 7th, 1932, ten thousand unemployed, "haggard and unshaven," marched into Washington, and through the hands of their leader, Father James R. Cox, a Catholic priest, presented a petition to President Hoover. Some touches of a very grim humor were involved in the matter. Previous dispatches mentioned that the leadership of the priest was a guarantee against the demonstration being of Communistic origin. The reporter naively and complacently remarks that the reception accorded the ten thousand was "a friendly welcome, different from that accorded the Communistic marchers who came to press demands upon Congress at its opening." It would seem then that the hunger under the belt of a Communist is of quite different quality from that which afflicts those who, like the delegation under discussion, waved the American flag and sang "America." This dutiful delegation naturally received from President Hoover a pat on the head, consisting of expressions of deep sympathy—flavored with a careful placing of responsibility upon "conditions abroad" and, among other things, a notice of the great deeds being done by the Administration in the way of public works—the total of which for the year will amount to approximately $50.00 per unemployed man.

"Seeing the Sights"

After which the hungry—whose ostensible purpose was to present the petition, but whose real one was probably to relieve the monotony of idleness by seeing the sights on public contributions, dispersed presumably satisfied. What else Mr. Hoover could have done is not evident. There is nothing of moment which anyone could do at the present time to affect matters, unless he were of the caliber to remind America of its soul, and point the way away from materialism, in accents which could not be smothered. For that we need a Lincoln or Washington.

Mr. Hoover, however, has achieved one supreme distinction among Presidents. His circumstances have blended perfectly to the production of unparalleled situations of unconscious irony. In this instance he has perhaps done an unwitting service in helping to advertise the fact that the prevailing tone of American Government is sectarian not only in the religious but in the political sense as well.

THE SPREAD OF DEMENTIA AMERICANA

All suggested causes of the world-wide "depression" as it is euphemistically called, are of course only secondary, the real basis being inherent in the fundamental psychology of "civilization" as we know it. But one of the most powerful of the proximate reasons is the universal strangulation of trade by high tariffs. Such conservatives as the Editor of the *Saturday Evening Post* berate the tariff walls of Europe with vigor and accuracy—and immediately lavish praise upon our own towering structure! Such are in fact the exponents of national selfishness—our country against the world, in every case. What would be the result of world-wide free trade? Well, in some respects the fears of the reactionaries would be realized. Many businesses in each nation would go to the wall to make way for competitors more favorably situated. But after all is not that course of events not only put up with but even applauded, when business men are ruined by some new product or invention within the borders of our own country? Ultimately, of course, the material standards of some nations—especially our own—would have to come down while others rose. But the world as a whole would be better off before very long, through the sharing of fortunes.

Meanwhile in the United States business "leaders" are strenuously advocating as a remedy for the "depression" *exactly the same kind of wrong thinking which brought it on.* It has seemingly remained for England to exhibit the most striking example of this. Suffering perhaps more than any other from commercial coagulation, she has elected to place a tourniquet in the form of a high tariff about the congested limb! And that by almost unanimous vote.